THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH.

No. 49, Vol. XXXIII. Tuesday, December 5, 1871. Price One Penny.

ELDER TAYLOR'S FOURTH LETTER.

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"It is therefore proper to say that while the case at bar is called The People versus Brigham Young, its other and real title is Federal Authority versus Polygamic Theocracy."—Opinion of Chief Justice J. B. McKean.

Editor Deseret News. Dear Sir,—In my last I intimated that I would examine the Territorial question. Owing to the peculiar position that we have occupied and do still occupy, this is becoming a grave question for statesmen and political savants. The North Western Territory; the Florida purchase; the acquisition of Texas; the conquest, purchase and annexation of California and Alaska and our extensive domain in the far north-west; our present relations with Mexico and other powers; together with the fast settling up of the country; the great increase of population; the vast influx of heterogeneous immigration, composed of European, Mongolian and other races, and the continuous addition of new States and Territories, place us in a position different entirely from any other nation that ever existed. Possessing, also, a republican form of government, and a written Constitution which binds us to "guarantee to every State in the Union a republican form of government, and to protect them against invasion and domestic violence," all of these render it very important that we look well to our political landmarks. And as a vast empire is with gigantic strides surging, growing, increasing, spreading and expanding, and as we are legislating on first principles and forming precedents for unborn millions that may tread in our footsteps, it is well for us to "ponder well the path of our feet," and be careful that we introduce no principles, advocate no system, establish no precedent or antecedent that is questionable, unequal, unjust or oppressive, or that will tend to dissolution or decay, and that we guard, jealously and safely, our political rights and immunities.

It has been the opinion of many statesmen, and is a favorite dogma of monarchists, that democracy or republicanism is only adapted for small communities. In the first they are of course correct; but in a republican representative government the statement is a fallacy.

It is further urged that peoples are not capable of self-government. I might here ask who, then, are? Are kings, emperors, autocrats, presidents, judges and others more competent? History does not so instruct us. Who are these magnates? Are they not

people? Is their intelligence more profound? are their principles more correct? their lives more virtuous? their blood more pure than other people's? Let history answer. We are told, however, that "eternal vigilance is the price of liberty;" and as we possess the best Constitution and the best government in the world, let us preserve it, and transmit it intact, pure and unadulterated to our children.

A Territorial government is a very peculiar organization; and although there are many good traits in it, and few that are bad, if not perverted, yet it is so strange and anomalous as to appear like a fungus or excresence on our body politic, and as it is monarchial, and not republican in form, it presents the anomalous position of monarchial rule in a republican government, as his honor our Chief Justice has it, an "*Imperium in imperio.*" It is with very great delicacy that I would question the acts of our legislators and statesmen. I look upon them as leading, representative men of the greatest nation on the earth; yet, withal, they are but men, and in the heat of debate, under partizan influences, with a strict and honest regard to their Constitutional amenities, and with the best and purest intentions, policy, political necessities, conflicting interests and a desire to promote the public weal, they sometimes make grave mistakes. I think that the organization of Territories is one of these, which I now proceed to examine, and will state that as there is no Constitutional authority for such an organization, it is simply an unauthorized jurisdiction; for the Constitution is as binding upon Congress as upon the people, and anything not authorized in that instrument is assumed. Congress has indeed the power to admit new States into the Union—Art. IV, sec. 3-4—and to "guarantee to such States a republican form of government," but nowhere does it possess the Constitutional power to organize Territorial governments. It possesses legislative power in and over the District of Columbia, and over the forts, arsenals, dock yards, and magazines—sec. VIII—and has power to dispose of and make all needful rules and regulations respecting the "territory and other property of the United States," but not to legislate for the inhabitants of Territories, who are not property. No statesman in the advocacy of the right of Congress to organize Territorial government would hide himself behind so flimsy and transparent a bulwark as the Territorial property clause; such an absurd idea could only be introduced by incompetent neophites, or political hucksters.

The Territorial question is a subject that has caused Congress considerable trouble, ever since their first organization. It is true that Kentucky, Tennessee, Ohio, Louisiana, Indiana, Mississippi, and other States were easily arranged and mostly passed as States into the Union without Territorial tutelage; but as party lines began to be more clearly defined, and the slavery question pushed itself into greater prominence before the nation, a jealousy sprang up between the North and the South in regard to the acquisition of new States, each party being desirous of maintaining their own specific status, and neither party being willing to admit a Southern or Northern State without a corresponding equivalent, so as to preserve a balance of power between the two contestants, irrespective, in many instances, of the rights of the people in the Territories.

Michigan is a striking instance of this fact. Constituted a Territory in 1805, she was kept out of the Union until 1837, waiting for a twin or duplicate from the South, until wearied by procrastination and tired of waiting on the slow progress of Southern increase, and goaded by Federal appointees, she burst her swaddling bands, fell back on her reserved rights, proclaimed her sovereignty, framed a State constitution, organized a state government, sent her Senators and representatives to Congress and demanded admission; and although the proceedings were somewhat informal, peccant and brusque, she was received into the Union.

It must be admitted, however, that as the United States form one great contracting party, they ought not and cannot be forced into the reception of States without their consent; yet on the other hand they have no authority to form Territorial governments, nor any other than State governments,

and hence one wrong produced another, as there is no provision in the Constitution authorizing the organization of Territorial governments. As they had organized a government interfering with popular sovereignty, they ought either to have received them, or let the people govern themselves, until they were prepared to receive them—either let them alone or give them a republican form of government. Arkansas, being her twin Southern sister, was also admitted at the same time. Texas next entered the arena, but being already a nation, needed no preliminary arrangements.

During Mr. Taylor's administration parties began to define their attitude, and the Territorial question threatening to be fierce, California, Deseret and New Mexico all being expected to apply for admission, the President wishing to remove the vexed question from Congress, sent two delegates, one to Utah the other to California. General Wilson, as the delegate to Utah, came here in 1849, with a request for us to unite with California and to form a State, that the Territorial question then agitating the nation might be removed from Congress. I was one of a committee who communicated with him on that subject, being interested on this question. He informed us that if we felt unwilling to form this union, he was requested by the President to appeal to our patriotism to aid him in avoiding apprehended difficulties. We acceeded to his request and agreed to form this union, on the condition that we were each, within two years, to form a separate State constitution and government. The other delegate was sent by water to California for the same purpose. General Wilson left late in the fall, with a part of his family and an escort. He was detained for a length of time by a severe snow storm, which prevented his arrival in California at the time specified. The other delegate, not being able to wait for him, made other arrangements with the people of California, and his mission was thus frustrated. Had it not been for a snow storm, we should have been a free people; as it is, we have been living under the worst species of despotism —a satrapy—from that time to the present. Does freedom depend upon such adventitious circumstances? Are the liberties of men depending upon such contingencies? Is this the popular republican government guaranteed by the Constitution of the United States?

Mr. Douglas' compromise measures, that so agitated the country, were based really on the popular sovereignty of the people, mixed up with other matters, foreign indeed from the subject, but considered necessitated by former compacts and agreements entered into by the antagonistic parties North and South. This doctrine assumed the right of the people, in the Territories and everywhere, to manage their own municipal, social and domestic matters; that it was the people and not the land that made the Territory, and that being governed by this instinctive, inalienable right, it was for each individual Territory or people to say whether they would have slavery or anything else within the proscribed limits of the Constitution or not. Any deviation from this principle was not considered by the popular sovereignty party a question of right, but a question of compromise. This measure of course destroyed the Missouri compromise. Nor was Mr. Douglas alone on this question. Senator Cass said, "There are two points I always have maintained with reference to this subject; *first*, that Congress, under the Constitution, has no right to establish governments for the Territories; *secondly*, that under no circumstances have they the right to pass any law to regulate the internal affairs of the people inhabiting them." *American Statesman*, page 935. And when questioned on the subject, said further, "I maintain that no power is given by the Constitution to establish Territorial governments; but that where an imperious necessity exists for such a measure, the legislature who yields to it must look to its constituents for its justification." Ibid, page 936. Governor Walker, of Kansas, in a State paper declares that popular sovereignty is a power that cannot be delegated, but rests exclusively with the people. Mr. Calhoun is also very definite on this point, and says, "The clause of the Constitution

which gives power to dispose of and make all needful rules and regulations respecting the territory and other property of the United States, did not convey such a right, it *conferred no governmental power whatever*, no, not a particle." Such, then, is the opinion of some of our most prominent statesmen. We find the following from Mr. Butler, in speaking of the national domain, "But we hold no arbitrary authority over it; we hold no arbitrary authority over anything, whether acquired lawfully or seized by usurpation. The Constitution regulates our stewardship; the Constitution devotes the domain to union, to justice, to defence, to welfare, and to liberty."

From the above it is evident that the Constitution nowhere authorizes the formation of Territorial governments, that their power to organize and legislate for Territories does not exist in that instrument, and that this is also the opinion of some of our most prominent statesmen. It is very plain that the power granted to Congress to legislate for the District of Columbia, and to regulate matters in arsenals, dock yards and public grounds, does not convey this right, nor can the power given over the territory or other property of the United States be so construed as to refer to governmental or local legislation, or to the government of the people in the Territories.

Congress is the representative or trustee of the nation, and is limited and bound by that great instrument of trust—the Constitution. Should trustees in their fiduciary capacity violate their trust in an estate or property, they would be held responsible for such act to the courts at law, and their departure from or violation of their deed, articles or instrument of trust, would be adjudged a sufficient cause for their condemnation. A departure from an agreement in private life gives an immediate cause for action. Are the liberties of men and nations less important than dollars and cents? Associated with so great a nation, at present and prospective, as that of the United States, they assume very grave proportions and demand the most careful enquiry from the guardians of the public interest.

Expedients and compromises are always good when confined within proper limits and constitutional bounds, but when they exceed this a violation of faith and a breach of contract exists, and the most serious and pernicious consequences are the result. Owing to compromises of this nature, the enunciation of the "popular sovereignty doctrine," by Mr. Douglas, which in itself was correct, tore up and scattered unconstitutional compromises, disjointed the whole structure of political ethics, and disrupted and cut asunder former usages and bounds; but after bursting like a thunderbolt on the astounded parties, tended to clear, by its electric force, the political horizon. It is true it was only a partial measure, and only touched one of the many abuses, and was soon lost in the seething, bubbling caldron of political partizanship. If Mr. Douglas, the then chairman of the committee on Territories, had candidly and efficiently pursued this subject to its legitimate conclusions, and embraced in his programme Territorial and other fundamental doctrinal abuses, he would have stood foremost as the champion of human rights, conferred an incalculable benefit on unborn generations, purged the body politic from these unnatural excrescences, and been immortalized by the nation. Instead of which he became inflated with popularity, lost his equilibrium, bedizened with power and position, he talked flippantly, grandiloquently, menacingly, about cutting out loathsome ulcers, lost himself in the fogs of party, and died unhonored and unlamented.

But to return. I propose now to show that the organization of Territorial governments is in violation of the people's rights, subversive of liberty, and pernicious in their results. The American government is based on the will of the people; is democratic in principle and republican in form. As has before been stated, the people formed the Constitution, they empower the President and legislators, and are represented by numbers and property. A Territorial government is framed by Congress; its governor, secretary, marshal and judiciary are the appointees of the President and Senate, with-

out the consent, and in many instances in direct opposition to the will of the people, and they are invested with powers subversive alike of liberty, equal rights and constitutional guarantees. A Territorial government is a relic of monarchy, and is simply a satrapy. In a republican State government, which Congress is authorized to establish, the people elect their own governors, state officers, judiciary, and control all their internal affairs. In the government of a Territory it is quite the reverse; neither the governor, secretary, marshal, attorney or judge is appointed by the people, and they have no more to do with their selection or appointment than the inhabitants of Timbuctoo.

They have, it is true, a local legislature, but in Utah and some other Territories this is simply a farce. The governor, with or without cause, can veto all they do, and thus the will or vote of one hundred thousand inhabitants, represented by a legislature, amounts to nothing, while one man, a stranger, having no sympathies with the people, can annul all that one hundred thousand have done. But should he not veto a bill, Congress can do so, which is certainly very much more safe than this one-man power, but is not republican nor democratic. Further, should it escape both of these tests, it is still liable to be disturbed by the judiciary, who, with some kind of authority, certainly not that of the people, reject our laws at pleasure, take a part of one and reject the other part, or take all or reject all at will. The people are entirely ignored in the whole operation, just as much as the serfs of Russia, or the slaves of the South previous to their freedom. To-day they are both infinitely better off than we are, in personal rights. It is true we have an Organic Act, and a form of government which ought to be held sacred; but that makes no difference, they are simply bubbles, playthings for children, to be given and taken at pleasure, just as mamma says, like little boys who don't play marbles "for keeps." Our laws are ignored, our Territorial officers are ignored, our courts are ignored, and then our juries are worse than a farce. Out of one hundred thousand "Mormons" in this Territory, not one found his way on the jury of the Third Judicial District, neither grand nor traverse. That, however, may be accounted for on the assertion of his honor, the Chief Justice, who, it is evident, did not come here to administer justice according to law, but, as he very gravely informed us, to make war on a "system in the person of Brigham Young." Such is our Territorial government. It only remains to ask, is this what we have bargained for? Is this the freedom that the declarers of independence and the framers of the Constitution contemplated? Is this a democratic government, republican in form? Is this the glorious boon we offer to Cuba, San Domingo, Canada and the world? But you have a delegate in Congress; true, but what is he? A figurehead, to be looked at; a dummy, to sit and listen and speak on certain particular occasions, but not to vote. In fact Territories have no rights; they obtain frequently a large amount of justice, but this is simply courtesy, concession, favor received, and arises more from the justice of individuals and the prevalence of democratic ideas, than from national justice or inherent inalienable rights.

His honor, Chief Justice McKean, in his naturalization programme, informed an applicant, a short time ago, that he was now admitted to *all the rights* of an American citizen—he could hold any office under the government except that of President of the United States. What are those inestimable rights which his honor favors his neophite with? The right to be tried by an imported court, by a packed jury, his sworn enemies; the right to have his wife judicially declared a strumpet, and his children judicially bastardized; the right to the sympathy of the judge while passing sentence of three years hard labor in the penitentiary for living with his own wife; the right to have his religion assailed; the right to be driven from his home without redress; the right to vote for a legislature to make laws, which any political despot can annul at pleasure; the right to pay taxes without representation; the right to be maligned, slandered and abused; the right to have pimps, whorehouses, gambling

saloons, debauchery, forced upon him by judicial exertion; the right to live in a satrapy; the right to die and be buried.

These are some of the "rights" of the citizens of this Territory, in this vaunted republic to-day. Certainly the citizens of Great Britain, France, Germany and Scandinavia ought to be glad to repudiate such infamous tyrannies as they came from, and shout hosannah for the glorious privileges that American citizenship gives. O, ye poor benighted foreigners, how you must long for naturalization, in order that you may share with us these inestimable privileges and blessings, and such as are guaranteed in the following—

"It is therefore proper to say that while the case at bar is called The *People versus Brigham Young*, its *other* and *real* title is Federal Authority *versus* Polygamic Theocracy."—Opinion of Chief Justice J. B. McKean.

Respectfully &c.,

JOHN TAYLOR.

FAIR PLAY FOR THE MORMONS.

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The jury of Salt Lake City, in the case of Hawkins, the Mormon charged with adultery because of his having more than one wife, has brought in a verdict of guilty. This is said to be the test case, and one that will place every Mormon polygamist at the mercy of his first wife.

In our remarks upon this subject, we wish it to be understood that we have not a word to say in favor of the polygamic system, but that we simply wish to have the United States authorities look well to their Constitution and laws before they commit a blunder in direct violation of law and right. In the Constitution of the United States it will be admitted that there is not a word having reference to the marriage relation; and, in the laws of Utah, there is not a word that would justify any judge or any jury in defining polygamy as necessarily involving adultery. The attempt, therefore, so to define it, is simply a high-handed breach of law and of common sense, which can only lead to violations of justice that will rather confirm the Mormons in their ways than have the effect which some of the antagonists of polygamy anticipate. Mr. Hawkins is no more an adulterer, because of his polygamy, than were Abraham and those other patriarchs of the Old Testament, whom to stigmatize as the court has stigmatized Mr. Hawkins, would be pronounced flat blasphemy by all who believe in the Bible as the Word of God.

There is no evidence that polygamy was prohibited, either under the old dispensation or the new. Milton has proved this in the most exhaustive manner, in his various treatises on the subject. Luther and his Synod declared that there was nothing in the whole Bible adverse to polygamy or concubinage.

"It is not allowable to argue," says Milton, "from 1 Cor. vii, 2, '*let every man have his own wife*,' that, therefore, none should have more than one; for the meaning of the precept is, that every man should have his own wife to himself, not that he should have but one wife. That bishops and elders should have no more than one wife is explicitly enjoined, 1 Timothy iii, 2, and Tit. i, 6, 'he must be the husband of one wife,' in order probably that they may discharge with greater diligence the ecclesiastical duties which they have undertaken. The command itself, however, is sufficient proof that polygamy was not forbidden to the rest, and that it was common in the church at that time."

Dr. Channing, a name reverenced in this part of the country, says, in his article on Milton, "We believe it to be an indisputable fact, that, although Christianity was first preached in Asia, which had been from the earliest ages the seat of polygamy, the Apostles never denounced it as a crime, and never required their converts to put away all wives but one."

"On what grounds," asks Milton,

"can a practice be considered dishonorable, which is prohibited to no one even under the Gospel? Reverence for so many patriarchs who were polygamists will, I trust, deter any one from considering polygamy as fornication or adultery; for 'whoremongers and adulterers God will judge;" whereas the patriarchs were the objects of his especial favor, as he himself testifies. If, then, polygamy be marriage properly so called, it is also lawful and honorable, according to the same Apostle: Heb. xiii, 4. Let the rule received among the theologians have the same weight here as in other cases—'The practice of the Saints is the best interpretation of the commandments.'"

We quote the religious argument because it is evident that the Judge and jury who condemn Hawkins rely more upon the common religious prejudice for their authority, than they do upon anything in the Constitution of the United States or in the laws of Utah.

Here are men—sincere men and women—who maintain, (and from abundant Biblical authority,) that their marriage system is at once in conformity with natural and revealed religion. They further maintain that the system is far more conducive to social purity than the corrupt monogamy under which prostitution and all the gross sexual evils are bred and kept up in all our large cities except Salt Lake. The honest convictions of these men and women must be respected; and any attempt to tread them out by illegal and violent measures should be resisted by every true friend of liberty, whatever his opinions on polygamy may be.

Under the Constitution of the United States any State of the Union would unquestionably have the right to legalize polygamy if the majority of the people of the State so willed it. How contrary to the spirit of our institutions is it, therefore, to say that in Utah, where a very large majority of the people favor or practice polygamy, the laws, fairly construed, can make it a penal offence!

Those who confound polygamy with adultery, as the Salt Lake jury seem to have done, must do it either in utter ignorance or in utter defiance of the meaning of words and of all past history, sacred and profane. If anything can be shown beyond all dispute, it is the fact that polygamy was sanctioned and practiced by the patriarchs and Saints both of the Jewish and Christian Church.

We are no upholders of polygamy. We think that, except in very rare cases, the effect of the system must be unfavorable to the best moral development. But let us not blink the fact that the Mormons are consistent Christians, and that to stigmatize polygamy as adultery is unphilosophical, untrue, and contrary to the Christian religion. Let us have fair play. Our own rights are jeopardized in those of our Mormon brethren.—*Banner of Light.*

"The Mormon question is growing more intense. Let the wise men of the land pause and look at the situation. We hope the government will not inaugurate a religious war in the nineteenth century.—*Colorado Miner.*

The court is understood to be acting under orders from President Grant, is republican in politics, and hastening the settlement of the Mormon question in view of the coming Presidental election.—*Omaha Herald.*

"While the President is believed to be for eradicating polygamy with the bayonet, some members of the administration are said to be averse even to enforcing the present policy."—*Chicago Times.*

Those who think that the Church of the Latter-day Saints will die with its ablest living oracles and representatives, mistake the deep seated and far reaching hold which this remarkable fanaticism has upon its votaries.—*Omaha Herald.*

"It would be a little too farcical to convict and punish them for murder on the testimony of that notorious assassin and cut-throat Bill Hickman. To take the evidence of the principal against an accessory is something never heard of in any respectable court."—*Chicago Post.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, DECEMBER 5, 1871.

"TRAIN UP A CHILD IN THE WAY HE SHOULD GO."

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"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands, and they shall also teach their children to pray and to walk uprightly before the Lord."—DOCTRINE AND COVENANTS.

MUCH is being said at the present time with regard to education—its advantages, blessings and triumphs. This education in common parlance is usually understood to apply to the training of the brain and hand to usefulness and energy. But without the education of the heart, in love to God, in obedience to his laws, in devotion to truth and righteousness, the advantages of education are limited, its blessings problematical and its triumphs evanescent.

"How empty learning and how vain is art,
But as it mends the life and guides the heart."

Let it not be here understood that we are opposed to education, and are advocates of ignorance. Not one iota. We desire to see true education in its broadest sense extended to all. It is the partial education of the man to which we object, the incomplete training of the human mind by sections to which we are opposed. We are not amongst those who nourish the conceit that learning necessarily undermines the reverence for holy things, for wholesome laws and requisite government. "To say that a blind custom of obedience should be a surer obligation than duty taught and understood, is to affirm that a blind man may tread surer by a guide, than a seeing man can by a light." It is the property of all true knowledge to enlarge the soul, not swell the brain, and its real use is this, that we should dedicate that reason which God has given us to the use and blessing of our fellow man. Learning is good, but righteousness is better; the two combined is best of all. "Righteousness exalteth a nation."

The necessity of adding religious instruction to secular education has for some time been recognized in Protestant Christendom, and as a means to that end Sunday schools have been established. But now it is very generally conceded that these, comparatively, are failures, so far as realizing the sanguine anticipations of their promoters and supporters is concerned. It is regretfully remarked that they have accomplished but little in stemming the increasing tide of vice and corruption which threatens to engulph the nations of modern Christendom in one common wreck. It is also acknowledged that many belonging to the confirmed criminal classes and the most depraved portions of society, have been Sunday school scholars, indeed often Sunday school teachers.

But the point to which we wish to draw the attention of the Saints, is the

error those are guilty of who allow their children to attend the Sunday schools of the sects, which, even they who are most interested in their success admit, fail to engraft a love for the principles of righteousness. It may be argued that if the children are not taught *something*, the garden of their souls will be filled with weeds, but it is no advantage to choke out the weeds by planting poisonous herbs. The remedy is worse than the disease. There is no necessity for one nor the other.

How foolish the man who, desirous of filling a vessel with water pure from the fountain, would first fill it with filth from a ditch, and thus filled drag it to the flowing stream, and then give us as a reason for his folly that the ditch was the most convenient, and he must fill his vessel with something. Yet so act they toward their children who fill their minds with the filth of false doctrine—because they must be taught something—which filth must be emptied, yet too often leaves a stain, before the pure waters of truth can have place in their souls. The man who toiled with his filth to the fountain, was no more unwise than they who force their offspring to go through life weighed down with the load of error that is too often, unintentionally most probably, piled upon them.

There is another frequent excuse made by mothers for sending their children to the Sunday schools of the sects. They "want to get the children out of their way." Too often they do. They remain out of their way and out of the Church of Jesus Christ, and many will be out of their way in the kingdom of heaven. Eternal regrets are too high a price to pay for a few moments' present relief from the unrest of little bodies and the babel of little tongues.

We concur with the opinions of Elder Ralph Harrison on this subject, expressed in his letter published in this number of the STAR.

G. R.

MILTON ON THE WIVES OF BISHOPS.—We publish in this number of the STAR an able article from the *Banner of Light*, entitled "Fair Play for the Mormons." There are, as may be reasonably supposed, some statements therein with which we do not coincide. For instance, the quotation from Milton which reads as follows—

That bishops and elders should have no more than one wife is explicitly enjoined, 1 Timothy iii, 2, and Titus i, 6, "he must be the husband of one wife," in order, probably, that they may discharge with greater diligence the ecclesiastical duties which they have undertaken.

Here is the first of these passages—

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach.

The second reads thus—

If any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly.

Upon these passages the editor of the *Deseret News* remarks—

Both of the passages quoted have allusions to bishops only, and we see nothing in them to justify the assumption that men holding or eligible to that office should have only one wife. On the contrary, it appears very plain that it was considered a necessary qualification in a bishop that he should be a married and not a single man. This appears all the more explicit when it is considered that upon the bishops was entailed the duty of looking after the temporal concerns of the church. It was therefore necessary they should be men of experience, men capable of governing their families. Hence the say-

ing, "Having faithful children, not accused of riot or unruly." Had the word only or at least appeared in the verses, it would have settled controversy, so far as those passages are concerned. Many critics think the bearing of the passages rather in favor of than in opposition to plural marriage.

ARRIVAL.—Elder John R. Park, who crossed the ocean with Elders Bellerive and Soderborg, but disembarked in Queenstown and paid a flying visit to Ireland, arrived in Liverpool on Thursday, 30th ult. On Saturday, 2nd inst., Elders Park and Bellerive left for London, where they will spend a few days before proceeding to France and Switzerland.

APPOINTMENT.—Elder Geo. W. Thatcher is appointed to labor in the Birmingham Conference, under the direction of President B. W. Driggs.

THE LAST COMPANY.—A reporter of the New York *Herald* visited the company of emigrating saints, who left these shores October 18th, on their arrival at Castle Gardens, New York City. He refers to them in the following terms:

They had a stormy passage of fourteen days, but they came in healthy and looked well. The agent who attends to the interests of the Saints, Mr. Staines, says this company has a much larger number of children than he ever saw come in one company, and altogether the new accessions to Brigham's kingdom were a very fine lot of people.

The *Deseret News* of November 14th gives the following particulars of the journey of the company, which arrived in Salt Lake City on the evening of November 11th:—

Elder Geo. H. Peterson, just returned with the last company of emigrants from England, gave us a call this morning. The company, numbering about 300 souls, had a pleasant journey on the land portion, but rather long and rough in crossing the ocean. Nevertheless all arrived at their destination in good health and spirits. Elder Peterson returns home well satisfied with his mission and journey, also all with whom he had business relations. The company was courteously treated by the railroad officials, generally, and especially so by those of the U. P. R. R. Captain Forsythe and officers and crew of the steamship *Nevada* were also very courteous and obliging during the whole of the voyage. The company was met and welcomed by Bishop W. W. Cluff and a number of other friends in Echo Cañon, also at Ogden by Elders F. D. Richards and A. Carrington and others, who manifested the greatest interest in the welfare of the company. Bro. Geo. Goddard, on behalf of Presiding Bishop Hunter, and a large number of relatives and friends also met the company at the depot in this city, to welcome them to Zion and provide them with provisions and homes. Elder Peterson wished to express his entire satisfaction with the kind assistance rendered on the journey by Elder Peter Brown, who had charge of the Scandinavian portion of the company, and also the other returning missionaries, Elder Thos. Woolley, N. C. Edlefsen, William C. Anderson, and Neils Jensen, also the visiting Elders John Alford and James Gale. Between Lodge Pole and Sidney the train ran into a snow storm, and was detained twelve hours, the drifts being two to three feet deep. Notwithstanding the detention, the company manifested an excellent spirit. No complaining was heard during the whole journey.

ABSTRACT OF CORRESPONDENCE.

UTAH.—President Albert Carrington, writing from Salt Lake City, November 9, says—"Notwithstanding head winds, two gales, rough seas, fog, &c., on

the ocean, and some hindrances on land, my journey was very pleasant, as hitherto without any sea-sickness, and I reached Salt Lake City at precisely the right time, Oct. 23, and found all well. On the evening following Presidents Young and Smith started on their trip south, as contemplated last winter. Recent transpiring events had delayed their starting as soon as the President had purposed when he returned from St. George last winter, for he then informed me that he intended to leave for St. George soon after the last October Conference, and spend this winter south of the rim of the Basin. How long matters here will require my presence I do not yet know, but think I can begin to learn a little about it soon after the U.S. District Court meets again on the 13th inst. Latest dates (last evening) from Presidents Young and Smith and those with them, report all in good health and spirits, and confident that the outcome of the present movements will result in good to Israel, and the more rapid advancement of the great cause of truth. All is well here up to the present, and will so continue, whichever way things may go, provided we so walk as a people as to be Saints indeed of the Most High. My health continues good, as is also that of my family and of the people generally."

PENNSYLVANIA.—Elder Jacob Piercey, in a letter dated Corington, Pa., Nov. 13, writes—"There are a few of us, in these backwoods of Pennsylvania, who have been organized into a Branch called the Blossburg Branch. We are somewhat scattered, yet we meet together, partake of the sacrament, and endeavor to strengthen each other in our most holy faith. We also have many opportunities of preaching to the people in the neighboring school houses and meeting places, and on these occasions the people turn out, fill the rooms, and listen to what we say. Many tell us they believe our words, but few will render obedience to the Gospel. There is considerable talk here about the downfall of 'Mormonism,' but we continue to bear an unshaken testimony that the day of God's judgment is at hand, and the redemption of Zion draweth nigh."

SWITZERLAND.—We extract the following from a communication from Elder Edward Schoenfeld, dated Zurich, November 24—"I am happy to inform you that I returned yesterday from my visit to Germany, and have tarried at Zurich in order to travel with brother Wilcken through the East Swiss Conference, whilst brother Huber attends to matters and things at Berne. I have borne testimony in Germany wherever I have had a chance, with what effect I cannot yet tell. The general feeling is that we are the best people, and that our institutions lead to life, but to believe that God has spoken and instituted his work again seems to be entirely beyond the comprehension of the people of those regions. I shall now recommence with renewed energy to put down prejudice and spread truth in Switzerland."

Elder C. W. Wilcken, writing from the same city on the 23rd ult., says—"Two weeks ago we had a general fast day through the whole Mission, by the direction of our President, Elder Edward Schoenfeld, when we offered up our prayers to God in behalf of President Young and the Priesthood in Zion. The Saints feel well and show renewed exertions to live their religion. The newspaper stories do not seem to have much influence with the honest in heart. Now and then we add to our number, and those who are added do not feel ashamed to have the scornful finger of the wicked pointed at them. Brother Schoenfeld has had the same experience in Germany that I had as regards the people there embracing the Gospel. The Germans are too "smart" to believe in angels appearing and men having revelations in these days. When I was in

Holstein, I was told that such stuff would do to tell the Indians, but to an enlightened people, they laughed at it. I thought of the saying, "he who laughs last, laughs best."

TREDEGAR.—We extract the following from a letter signed Joseph and Prudence H. Thatcher, George Town, Tredegar: "We take the liberty of sending our testimony of the power of God manifested through the holy priesthood on our little girl, who was very ill. We called in a doctor on October 31st, and he said she was in a very strong fever. Shortly after he left Elder David John came in, administered to her, and rebuked the fever in the name of the Lord Jesus Christ. It left her that moment, and she stood on her feet; and her bed—as she lay by the fireside—was taken into the bedroom. The next day the doctor came, and he was hard to be convinced that she was the little girl he had seen the day before so sick with a bad fever. We told him what the Lord through his servant had done for us, and bore testimony to His goodness and power."

CORRESPONDENCE.

ENGLAND.

London, Nov. 26, 1871.

Elder Geo. Reynolds.

Dear Brother—Since last I wrote to you I have travelled amongst the Saints in various parts of this Conference. I have enjoyed myself well, and the Saints also seem to rejoice at my visits. They all treat me with the greatest kindness, administering to my necessities so far as they have power, for which I feel to say God bless and prosper them.

There appears to be some excitement in the world regarding affairs in Utah, but the Saints are not troubled, for they know that "Father's at the helm," and he will steer the ship Zion safe into port, and if they stay on board they will be saved. At the same time they see the necessity of living near unto the Lord, that they may understand the signs of the times, and be ever ready to give a reason for the hope that is within them.

There is one thing I wish to refer to. It is the habit some of the Saints have of sending their children to the Sunday schools of the sects, when there is no Sunday school of the Saints near. It has a most injurious effect upon the children; for there is scarcely one principle of truth taught in these schools, and the hate the sects have towards the Saints and the truths taught by the servants of God, makes them more determined to instil into the minds of our children the errors that have sunk the world to its present degraded condition.

It appears to me that it would be better for parents to spend all their Sabbaths, if they could or would, in teaching their children the principles of the Gospel, rather than to let them go to be taught by those who know not the Lord, neither his ways nor his will. Where there is no Sunday school of the Saints, and the parents cannot teach them, for one I think would be better not to send them to any school; at the same time I consider that every parent in this Church knows enough, or at any rate should do so, to teach his children true principles. Let every father make it a point to save himself and his family, and begin at home to teach and preach the first principles of the Gospel. Let little schools be organized with but two or three children, if no more can be obtained, for it should be recollected that it takes the same principles to save one soul as it does one thousand. Let a man teach his own family first, and then go to his neighbors. For myself I never permitted my children to go to such schools, as I believed they had better not learn anything than the trash that would be there taught them.

How many parents have had to

mourn the loss of their children to themselves and to the Church, either by the influence of erroneous teachings, or the allurements of associates, whose acquaintance they first formed at these Sabbath schools. I would like to see a change in this matter.

My health is good. I rejoice in my labors. The Saints are alive to their duties and anxious to gather. Many of them would be very pleased if some of those who are so anxious to get rid of them would pay their fare to Zion. They would gladly go, no matter what is reported to be taking place there.

With kind love to all in the Office, I remain your brother in the covenant of peace,

RALPH HARRISON.

SANDWICH ISLANDS.

Laie, Oahu, October 15, 1871.

Elder George Q. Cannon,

Dear Brother—A Conference was held here on the 6th, 7th and 8th of this month, the attendance exceeding that of any previous gathering of the kind on this land. There were at least 500 persons present. People from other islands of this group began flocking here for several days previous to the Conference, so that the prospects bade fair for a large concourse of people, and consequently preparations were made by erecting a bowery adjoining the meeting house, knowing the latter to be too small to contain all who would attend.

Brother Nebeker expressed a pleasure in meeting with so many in this the sixth semi-annual Conference held on Laie. The Holy Ghost and the Gospel which we have received, enlighten the mind and give a cheerful life appearance to the countenance, which I perceive is the case, to a great extent, with this congregation. Thousands meet as we do to-day, actuated by the same spirit. Many of the gifts and blessings of the Gospel are received and felt here among the Hawaiian people, which is gratifying to us. We come together to witness unto God that we are desirous to serve Him and sustain His power upon the earth.

Many enlivening speeches were made during the Conference. One of our judges, a newly baptized member from Hawaii bore testimony of a miraculous preservation of the houses belonging to our people in one of the districts of Hawaii, during a heavy gale, a short time ago. Strange to say our people escaped without injury while many houses belonging to their neighbors were levelled to the ground. Many indisputable testimonies of healing were given, and among the number was that of a Chinaman who has just been baptized, and I suppose the first one of his nation who has received the Gospel. He was lying at the point of death, and given up by the doctors as a hopeless case, when one of our Hawaiian Elders visited him and promised him restoration to health if he would be baptized, which he did and he was immediately restored. He came from Honolulu to the Conference, and expressed a great feeling of interest in the Church.

The condition of the Mission is encouraging for the spread of the Gospel, upwards of one hundred new members, besides many old ones, having been baptized since last April, and many children have been blessed.

Brother Napela attended Conference and seemed more interested than at any previous time since his return from Salt Lake. He, in connection with thirteen others, were appointed as missionaries to visit all the islands of this group, brother Napela having charge and instructions to look after affairs generally on the several islands.

We learn from a communication to brother Nebeker from the Samoa Islands—laid down in our map as "Navigator's Islands"—that the two Hawaiian brethren who were sent from here to those islands some nine or ten years ago, are doing a good work among the people there. They have raised up churches, built meeting houses, and they now number upwards of 2,000 members of the Church of Jesus Christ of Latter-day Saints. Brother Nebeker, who leaves for home about the 25th inst., will give you further particulars concerning affairs on the Samoa Islands.

A heavy shock of an earthquake was felt on the island of Hawaii on the 12th of September last, which lasted about twenty seconds. The damage sustained was light, glass and earthenware having been destroyed in places,

while some stone wall was thrown down. Nature's convulsions are frequent on and about these islands. Not long since a great many fish were washed up on the beach a distance of six miles, having been killed by some convulsions in the sea.

The health of our little colony is generally good. We all join in wishing you and co-laborers success in the Latter-day work.

I remain, respectfully,
H. H. CLUFF.

—*Deseret News.*

A PROCLAMATION OF THANKSGIVING, BY THE GOVERNOR.

Whereas, His Excellency U. S. Grant, President of the United States of America, has, by proclamation, appointed and set apart Thursday, the 30th day of November, A.D., 1871, as a day of public thanksgiving and praise unto Almighty God for His blessings vouchsafed unto us as a nation during the past year.

Now, therefore, I, George L. Woods, Governor of Utah Territory, do by this my proclamation, call upon all the people of the Territory of Utah to meet at their respective places of worship on said day, and lift up their voices in songs of praise and thanksgiving unto Him who holdeth the destiny of the nations in His hands, for the manifold blessings which we as a people have so richly enjoyed.

We have been the favored children of the Republic.
No great calamity has visited us.
Peace and prosperity everywhere prevail.
Our granaries are full.
Our mines are rich and inexhaustible.
Our future is full of promise.

Let all the people rejoice, and the praise of God be lisped by every tongue.

In Testimony Whereof, I have hereunto set my hand and caused the Great Seal of Utah Territory to be affixed. Done at Salt Lake City, on this the 3rd day of November, 1871.

GEO. L. WOODS,
Governor of Utah Territory.

By the Governor:
GEORGE A. BLACK,
Secretary of Utah Territory.

CAUSES FOR THANKSGIVING.

Governor Woods evidently omitted some causes for thanksgiving by the people of Utah, in his late proclamation, perhaps unintentionally, and we propose to supply the omission in part at least. Among them should have appeared:

Prosecutions and persecutions against the bulk of the people who are required to give thanks;

Laws disregarded and justice defied by judicial officials and their abettors;

Increase of intemperance, and prostitution at last publicly established in Utah;

A long-planned and persistently conducted crusade against the faith of a majority of the people;

Capital frightened off and investments prevented;

Mining interests injured millions of dollars;

Business interfered with and almost paralyzed;

Real estate depreciated forty per cent;

And bitter feelings engendered where amicable sentiments would have prevailed.

With these additions we will also take the liberty of paraphrasing the gubernatorial proclamation:

"We have been favored children of the Republic"—favored with harrassing troubles, fanatical officials and destruction'

"No great calamity has visited us"—except "a tattered host of foreign scarecrows." (Shakespeare.)

"Peace and Prosperity everywhere prevail"—the former proved by an increased military force and threaten-

ing preparations of war; the latter by business men standing idle in their offices deploring the results of folly and political fanaticism.

"Our granaries are full"—the grasshoppers having done great damage in several counties and an unprecedentedly dry season having seriously injured the crops in many parts of the Territory.

"Our mines are rich and inexhaustable"—which capital would have tested had it not been driven off by present and prospective trouble.

"Our future is full of promise"—which being translated means the "ring" have hopes of controlling the people, the Territorial finances, and all the material wealth of Utah.

Thus amended we think the proclamation demands the fair consideration of the people, who can lisp praises and rejoice as much as they believe they have faith and patience to do under the circumstances.—*Salt Lake Herald.*

NO LASCIVIOUS COHABITATION.

The United States interference with polygamy is condemned as bigoted and alien alike from the spirit of the fathers of American Independence, as it is opposed to the advanced political ideas of the time. It is generally said that if Brigham Young is to be prosecuted for lascivious cohabitation, every rake in the United States should be equally prosecuted; that in Brigham Young's case there is no lascivious cohabitation; that those with whom he cohabits lose no caste—are not disrespected, but on the contrary, by the laws and customs of Utah, are wives, and are honored as such. Brigham Young, it is said, is guilty of no treachery to his spouse or spouses in taking an additional wife, for, from the outset, that has been an understood matter betwixt them. His polygamy is not clandestine, nor is it other than an open and above-board institution. However distasteful such practices may be to the American people, they are held by enlightened jurists here to be strictly of that class of *jura privata inter gentes*, which so wide and all-embracing a government as the United States might tolerate with no danger to the national fabric. Opinions and practice have changed on celebacy, monogamy, and polygamy, and may further change; but to prosecute for such opinions and practice is simply intolerance.—*London correspondent of the San Francisco Chronicle.*

UTAH NEWS.

The following are from the *Salt Lake Herald* to Nov. 15:—

The Salt Lake police made a raid on certain gambling houses on Nov. 10. Eight of the proprietors or occupants of these places were fined $100 each.

A telegram dated Provo, Nov. 13, states—Surveyor Fox and party close their labors for the season and the preliminary survey of the Utah Southern to this place to-day. From the Point of the Mountain to Provo is so level that little grading will have to be done. The bridge across the river will be near to the old fort, 46 miles from Salt Lake City.

At Manti, Sanpete Co., on Nov. 11, Miss Mary Beach, aged 20 years, died suddenly, of heart disease. She was in the enjoyment of her usual health the evening of her death, and was attending a ball, and at the time the terrible event took place was upon the floor, when without the slightest warning she fell senseless. She was immediately taken into the open air, as she was supposed to have fainted, but as she failed to revive, she was taken to the nearest house, and the usual remedies were promptly applied, but without avail.